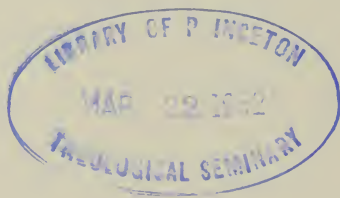


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1935



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CHRONICLE

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DECISIVE DAYS—THIS MONTH

ANNOUNCEMENTS

The RegisterArrival

Miss Janet Bryson, from Tigerkloof, January 16th.

Departures

Rev. and Mrs. J. H. L. Burns, returning to Serowe, per s.s. *City of Nagpur*, January 12th.

Dr. Frank Ashton, returning to Hong Kong, per s.s. *Conte Verde* from Venice, January 12th.

Dr. and Mrs. H. Collin Robjohns, appointed to Central China, per s.s. *Carthage*, January 18th.

Dr. Doris Clay, returning to Shanghai, per s.s. *Catbay*, February 2nd.

Marriage

LEFEVER—MAITLAND.—On November 27th, at Gooty, South India, Rev. Henry C. Lefever, B.A., Ph.D., appointed to Attingal, Travancore, son of Mr. and Mrs. Lefever of South Tottenham, to Rev. Evelyn Maitland, late of the Telugu Field, elder daughter of Mrs. Eva Maitland of Lee.

Deaths

CORMACK.—On November 27th, 1934, at Edinburgh, James Grieve Cormack, F.R.C.S., formerly a missionary of the Society in China, aged 70 years.

STONEHOUSE.—On January 20th, at Chichester, Gertrude Eliza Stonehouse (*née* Randall), widow of the late Rev. Joseph Stonehouse, formerly a missionary of the Society in China.

WILLS.—On February 1st, at Denmark Hill, Edward Ferris Wills, M.B., formerly of Central China, in his sixty-fourth year.

Prayer Meeting

The M.A.C. Prayer Meeting will be held at 5.30 on Friday, 15th March, in the Quiet Room of the Mission House. The leader this month will be Miss A. M. Jeffrey of the Croydon Group, and the Rev. G. E. Phillips will bring us news and items of interest. It is hoped that all friends who can will gather to serve the Society by their united prayers.

The M. A. C. Easter School

will again be held this year at "Elfinward," Haywards Heath. Fields of Study, "Africa and Madagascar." President, Rev. T. Cocker Brown. Speakers: Miss Janet Bryson, M.A. (Madagascar); Rev. E. C. and Mrs. Baker (S. Africa); Rev. A. M. Paterson, and others. Date, April 18th to 23rd. Programme and all particulars from T. A. Mitchell, Wendon, Coulsdon Rise, Coulsdon, Surrey.

A Correction

In the account of the memorial service for the late Sir Albert Spicer printed in last month's *Chronicle* (page 28, column 2) instead of "Dr. C. A. Berry," read "Dr. S. M. Berry."

Luncheon Hour Talks

The two addresses to be given this month should prove attractive to all men who can attend. On Wednesday, March 13th, Mr. Basil Mathews will be speaking on "America, Britain and the World Ferment." On Wednesday, March 27th, Mr. Kenneth MacLennan, only recently back from a tour of China, will deal with "The Situation in China." All men are welcome. Memorial Hall (Farringdon Street), 1 to 2 p.m. prompt. Charge for luncheon, 1s. 6d. Programmes and all particulars from Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, S.W.1.

Contributions

The Directors gratefully acknowledge the following anonymous gifts: "Thankful for Madagascar," 5d.; "X.Y.Z.," London, £3; "Thankoffering," Plymouth, £1; "In Sympathy," 2s.; "Two Methodists," 10s. 6d.; "Methodist," £1; N. 11904, £3; "A Sinner," 6s.; "Winifred," 10s. For Leper Colony—A. M., 10s.; C. A. L., 10s.; "A Sympathiser," £5; M. G., 10s.; "Nelson," £1. For Widows and Orphans' Fund—N. 11851, 3s. 6d.; N. 12076, 2s. 6d.

Watchers' Prayer Union—New Branches

<u>Church.</u>	<u>Secretary.</u>
Winchcombe.	MRS. SHARP.
Duke Street, Leith.	MRS. BEALE.
Buxton.	MRS. VAN DER VERN.
	MISS TAYLOR.
Barking.	MISS R. KNIGHT.
Bishops Lydeard.	MRS. RABJOHNS.
Blakenall.	MRS. HOLYMAN.
Dewsbury Road, Leeds.	MISS GARSIDE.
Stainbeck, Leeds.	MRS. MITCHELL.
Rishworth, Halifax.	MISS M. TUNNICLIFFE.
Staindrop.	MISS ATKINSON.
Bridge Street, Walsall.	MISS A. L. PHILLIPS.
Hythe, Southampton.	MRS. BROOKS.
Hambleden.	MRS. CLAXTON.
Eastwood.	MISS F. J. BENTLEY.
Sherwood.	MISS K. M. OAKLAND.
Thornsett.	MRS. LITTLEFORD.
Musselburgh.	MR. J. H. GIBB.
Cherryhinton.	MISS A. M. CHASTON.
Sawston.	MRS. STOCK.
Haverstock Hill.	MISS R. ASHBY.
Langport.	MISS M. F. WILLIAMS.
Kingstanding, Birmingham.	MRS. WALTON.
Gt. Eversden & Kingston.	MR. V. CUSTANCE.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary of our Stamp Bureau. A hundred approval books on hand. Friends who have stamps are invited to send them for sale for L.M.S. funds.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE

CHRONICLE

Of the London Missionary Society

MARCH, 1935

The Lawes Memorial

Pageant and Obelisk at Port Moresby.

SIXTY years ago William George Lawes and his wife were put ashore at Port Moresby to start the first L.M.S. mission station on the mainland of Papua. A small and simple house was erected to shelter them, and the *John Williams III* sailed away, leaving them among a people none too friendly at first.

Last November a grey obelisk was unveiled by Governor Murray on the site of that first white home in the territory, and the fame of the missionary recalled by many speakers. The most striking testimony came from Vagi Daure, who had been present as a boy when Lawes came ashore in the ship's boat. He remembered hearing some of the men in the waiting crowd suggest that the new-comer should be killed outright, but others said, "No, wait and see what he will do."

He remembered also the excitement attending the unpacking of the white man's goods and chattels, and the knives, axes and loin-cloths which were offered as presents to the people. Daure, speaking for the Motuans, and in their language, gave thanks for all the benefits which had come to the country and traced them to the day on which the missionary, at the risk of his life, first brought the light to Port Moresby.

The dangers surrounding Mr. and Mrs. Lawes in those first days were real; the sullen indifference of the Papuans, added to the difficulties of a new climate and the unknown conditions of healthy living, had all to be overcome.

One old woman was for a time the only friend of the pioneers. "Granny," as she was afterwards called, deserves to be remembered at this time.

She stood out against the common notion that the new-comers were there to be



Papuans re-enacting the landing of Lawes.



Scouts surround the new obelisk.

plundered, she helped them in their daily needs with singular fidelity, and was for years a familiar figure in the station. Nor should the work of the South Sea teachers, Ruatoka, Anederea and others, be forgotten.

At the unveiling of the monument Governor Murray spoke in generous terms of the work of Dr. Lawes. C. F. Rich, H. J. Short, Percy Chatterton and B. T. Butcher took various parts in the celebration, and boys of the Port gave a reproduction of the landing of the missionary.

Then canoes rushed out to meet the approaching boat from the ship, the paddles thrashed the water to a foam, and the air was rent by blood-curdling yells. So excited were the demonstrators that there was a momentary anxiety for the safety of the landing-party, but eventually the beach was safely reached and a most successful pageant concluded. The thoughts of the spectators linked the noble past with the living present as they saw the Boy Scouts surrounding the monument and guarding the historic site.

A good short account of the life of Dr. Lawes, written by Frank Lenwood, is in the Venturer Series, and can be obtained from L.M.S. Headquarters for 2d., postage ½d. The title is "W. G. Lawes, the Scholar as Pioneer."

The Joy of "Golden Well"

DR. KEPLER, one of the secretaries of the Church of Christ in China, writes:—

"When I was in South Fukien I had the pleasure of being present at the dedication of the new church at Golden Well. The General Council of our Church, which had gathered in South Fukien for its meeting preliminary to the Third General Assembly, journeyed in a body to this rural church, situated among the sand dunes of the South Fukien coast, to honour the pastor, Hsu Sheng-yen, for his signal service to the Christian movement.

"This is the third building for the Golden Well Christians. The first one was built about forty years ago and cost £25, contributed by the pastors and three Christians. Ten years later, the second enlarged building was provided at a cost of £150, all contributed by the Chinese Christians. This building proved too small, and now the third edifice has been constructed of reinforced concrete costing £3,000, which was provided by more

than 500 Christians, and gifts solicited by them from their friends. This church has been entirely self-supporting for years, as well as the eight or nine branch churches, most of which can be seen from the high tower which caps this splendid new church.

"During the earlier years of this church they had only benches without backs. They were keen to replace these with comfortable backed pews, and on several occasions had contributed the necessary funds to provide themselves with this luxury; but every time a new door of opportunity would open in that area to open a chapel and preach the Gospel. For this greater joy that was set before them, they denied themselves the comfortable pews in order that the Gospel might thereby be preached in the neighbouring towns and villages. It was out of this spirit and devotion that the Golden Well church with its eight subsidiary chapels has grown—an inspiration and glory to the whole Church of Christ in China."

Freedom Found in Prison

By WINIFRED E. RIDGWELL, Madagascar.

THE road of the missionary lay over mountains, across crocodile-infested rivers, through miles of veldt, bare except for a long, coarse grass used by the natives for fuel. Here and there are signs of the ever-pervading fear of the spirits by the dwellers of hill and plain; now it is a pile of stones, each traveller contributing one as he passes, to bring luck; there it is a rock smeared with grease where women who desire children come and daub it with fat that perchance the spirits shall be pleased and give them their desire.

Here, again, is an altar, the upright stone having a piece of cloth wound round in order to keep the spirit warm, some villager having had a dream, a sign that the spirit has need of attention or is cold. On the flat stone in front is food for the spirit: honey, fruit or nuts, etc., and, so propitiated, surely the villagers around may escape the threats of the evil spirits constantly waiting to do them harm.

Here, again, is a tiny village, the approach to which is very winding so as perchance the evil spirit seeking entrance may lose itself and not find a way in.

At the gateway, not so many years ago, was thrown, to be trampled on by the herds of oxen going out to pasture, any unfortunate infant who happened to be born on an unlucky day. To have kept such a one would have brought dire calamity on the whole family. No one is working, for the diviner has proclaimed the day unpropitious,

and to work on such a day would have disastrous effects on the whole population. Women are the burden-bearers, mere



The bandaged stone.

chattels of the men; in many villages there are no marriages, and where there is any form of marriage at all the women are divorced with a mere "thank you." It is significant that the same word is used for "thanks" and "divorce."

The missionary gathers the villagers into a hut, and starts by showing pictures or playing the gramophone. Women and children predominate, and as in such parts clothes are never washed, and suet is freely used on the hair, a crowded hut in the heat of a tropical day with such a perspiring crowd is no pleasant place. When the missionary prays, a titter goes round, some of the women laugh to



Women and children predominate.

see the white man talking with his eyes closed. But what is this he says?

What is this good Spirit? Who is this God Who cares for us? "Who is God?" asked one woman, seated at the door of her dark little hut, built of reeds. "Is that the name of the new Governor of our district?" In a corner of her hut was placed an offering to the spirits—parts of a freshly-killed ox, offered in fulfilment of a vow made for the recovery of a child who had been at death's door.

* * * *

And so the missionary came . . . and always in his tracks churches have been founded, schools established, the status of women been gradually raised, and family, social and national life of the Malagasy completely changed.

Women have played a big part in the history of the Church in Madagascar. It was a Christian Queen who forwarded Christianity, and on her accession to the throne burned her ancestral idols and charms, and gave the highest place by the side of her throne to the Bible, while in large letters round the panoply of her throne were inscribed the words, "Glory to God in the Highest, Peace on earth and goodwill toward men."

The first Christian martyr in Madagascar was Rasalama, a woman; speared to death for her refusal to renounce the new faith. The first Temperance Society in Madagascar was formed by women. Women form two-thirds of most of the congregations in the churches, while it was a simple peasant woman who was recently the cause of a religious revival in Madagascar, resulting in a movement calling itself "Children of the Awakening." Our high schools and girls' homes and college are sending out Christian women who are founding Christian families, becoming capable and efficient teachers and leaders, and trained wives for our native pastors; a transformation almost beyond belief. Last year in the Government Medical Examination it was a girl who headed the list of successes. What God can do through a consecrated Malagasy woman has been shown again and again.

Ravinaly is an instance.

There is a small penitentiary away in the country where women are sent by the Government from all parts of the island, to serve sentences of hard labour for anything from five to thirty years, many of them convicted of murder. They form a motley

crowd, some strangely tattooed, with elaborate hairdressing, some with the lobes of their ears stretched or cut so as to hang in ribbons to the shoulders, all speaking strange dialects, all sullen, ignorant and debased. Their very salvation lies there in the prison. There they find themselves in charge of a bright-faced Hova wardress, Ravinaly, and their regeneration commences. Ravinaly has a winsome smile and a heart of gold. She was a mission-trained girl in her youth and has a very keen desire to serve Christ and win



The Christian wardress.

souls. To hear Ravinaly pray is to realise how real Christ is to her, and to see her wonderful devotion to these social outcasts, children of pagan tribes, is to see Christ at work in a human heart.

On the missionary's first visit no one had a hymn book or a Testament, and the hymn singing became a duet between Ravinaly and the missionary, while the women gazed wonderingly around. The talk had to be very simple, helped by pictures.

Ravinaly found time most days, or rather nights, when the prison duties were done,

to teach those dull-witted debased pagan women the mysteries of the alphabet until they could stumbly read a verse and claim the gift of a Bible and hymn book. With dogged perseverance teacher and taught have gone on until many have come to read intelligently the Word of God. Many have left the prison during the course of years, discharged, freed in more senses than one, taking with them back to their far villages a changed heart, enlightened mind,

and a Bible to teach their fellows still in darkness. Ravinaly's work and influence goes out through them into the far places, and who can measure it? One such regenerated soul, on departing on her long journey home, said that prison to her had been the gateway to heaven, and she was taking back to her distant village the Bible she could now read, and she hoped to teach all her people of her new-found joy.

And Ravinaly's work goes on.

THE READER'S GUIDE

The Chinese: Their History and Culture (2 Vols., pp. 506 and 389). By *Kenneth Scott Latourette*. 1934. (The Macmillan Company, New York. Price 30s.).

Professor Latourette has put all who are interested in China under a further obligation. In 1929 he published *A History of Christian Missions in China*, which is far and away the best book on the subject. He has recently published the book under review, which is the best book on China and the Chinese which has been issued for many years.

The first volume deals in a scholarly manner with the history of China from the earliest days till 1933. There is an opening chapter on the geography of China and its influence on the Chinese, then follow chapters dealing with the beginning of Chinese civilisation, and tracing the history of the various dynasties to 1912, and bringing the story down to the present time. The later chapters recording the transformation wrought by the impact of the occident are of special value. The bibliographies at the end of each chapter are exceedingly good.

The second volume deals with the Chinese people, their government, economic life and organisation, religion, social life, art, language, literature and education, and also contains equally useful bibliographies. Dr. Latourette—who is the well-known Willis James

Professor of Missions and Oriental History at Yale—naturally writes from the Christian point of view, and with great sympathy for the Chinese. His work is invaluable for all students of China, and especially for those whose main interest is in the spread of Christianity.

We very warmly commend these volumes to all students in China, and especially to China missionaries and others who are devoting themselves to the spread of the Gospel in that land. F. H. H.

A Statement to the British Parliament and People. By *Tshekedi Khama, Chief and Regent, Bechuanaland*. 1934. (*Anti-Slavery and Aborigines Protection Society*. 6d. Postage 1d.)

This timely pamphlet will give welcome light. No final judgment on the big question of the South African Protectorates and their future ought to be framed without knowledge of Bantu opinion.

Here it is. Tshekedi reviews the history of his people's relations with the British Crown and tells us what understanding the Bechuana have of their rights and what kind of administration his country requires. Everyone interested in this most important matter should read Tshekedi's statement. It can be ordered from the Livingstone Bookroom, 42, Broadway, Westminster, S.W.1.

COMING EVENTS

Miss Mabel Shaw in London

There will be a Women's Meeting at Whitefield's Tabernacle, Tottenham Court Road, W.C., on Wednesday, April 10th. Miss Mabel Shaw, from Mbereshi, will speak at three o'clock. The meeting will be followed by tea and a reception. This meeting is to take the place of the annual Women's Conference at the Mission House.

Primrose Scheme

The Girls' Auxiliary has again organised a Primrose Scheme, and hopes the churches will support it as in the last three years.

The sums raised have steadily increased each year, reaching last year £79 18s. 6d. The Secretary for the

scheme for 1935 is Miss M. Fairhall, 19, Beulah Road, Tunbridge Wells, Kent.

Churches willing to pick or sell primroses are asked to register with Miss Fairhall, enclosing 4d. in stamps as registration fee. She will then put pickers and sellers in touch with each other.

Regular weekly orders can be supplied, or orders for special occasions. Sellers are particularly wanted even if only able to sell a few bunches.

Date of May Meetings

Readers may have noticed already that the Annual Meetings of the Congregational Union of England and Wales have been postponed for a week owing to the celebration of the Royal Jubilee. The L.M.S. meetings have also been deferred and will begin with the usual Children's Demonstration on Saturday, May 11th.

Three Lively Days

A village campaign in the Erode district. By H. A. POPLEY, B.A.

THE Christian Church in South India has been awakened to the needs of the middle classes, and there are taking place to-day many evangelistic efforts which aim at presenting the Gospel to those classes. In the month of May all the churches in this district participated in a special evangelistic effort largely among these middle classes, and from every quarter we got news of the welcome the people had received among them, even though the majority of the workers were known to belong to the depressed classes. The students of the Training School in Erode in their evangelistic tours have come back again and again astonished at the wonderful reception they have had from large audiences of middle-class people.

Vijiamangalam

Those who have watched the development of the middle-class movement in the Andhra country have suggested that one of the best methods of helping forward such a movement is to make a concerted effort in a particular centre, using all the various forces of the Mission. With such an idea in mind some of the Erode missionaries and other Christian workers, inspired by Miss Inglis, who has spent over thirty years in this district, decided to organise a three-days' evangelistic effort at a small village centre about seventeen miles from Erode, called Vijiamangalam, which is also a centre of our work among the depressed classes. It is at present the only centre where we have an ordained minister who has come out of the mass-movement groups. It was decided to bring together the evangelistic, educational and medical workers so as to present the new and abounding life in Christ in all its aspects.

Vijiamangalam is a good place for such an effort as a number of our missionaries have lived "behind the mud walls" of the catechist's house from time to time, in order to learn the language and to get to know the people, and all the people of the village, from the least of them to the greatest of them, know us well. The very name of the village is significant—Vijiamangalam—"The joy of victory."

The plan

The thatched shelter in which we met was decorated with pictures representing

the life of Christ, the ways of combating disease and maintaining health, temperance education and so on. There was a bookstall with pamphlets and books on health and village welfare, and with Christian tracts and copies of the Gospels.

The general course of the work was for the mornings to be devoted to attending to the sick women and children by Dr. Welford and Miss Inglis, and by the men workers to visiting the men in their homes and fields, taking with them copies of the pamphlets for sale and gift. In the afternoons there were games and sports for the children with a talk following, and also a meeting for the women in which talks were given both on health and child welfare subjects and on the Christian Gospel. In the evenings we had a large public meeting for both men and women, which was also invaded by large numbers of children. The first night we had a musical address when the story of St. Francis of Assisi was sung to the people. The second night there were two addresses bearing on India's needs, show-



Dr. Betty Welford attending to patients.

ing the evils which prevented her progress and pointing to Christ as the One who could build character and so lead India forward. On the third night another musical address was given by Mr. Anukoolam on the parable of the Prodigal Son. After the evening meeting and a hasty meal there was a lantern show, when health and temperance pictures were shown with parts of the Gospel story. This went on for three days and the place was crowded for every meeting. On the Sunday morning we had a Christian service especially for the Christians around and for ourselves, to which a large number of Hindu friends came and stayed throughout. Four Christian students from the Teachers' Training School at Erode came with us and helped the work very greatly. They were men from different districts in the Presidency, and as one of them still wore the Hindu tuft of hair he helped to create a feeling of respect in the Hindus who did not usually see Christians with tufts.

"Three Blind Mice"

The combination of children's sports, village uplift and child welfare with the ordinary subjects of evangelism showed the Gospel as a healing and uplifting influence in all departments of life. On the Saturday afternoon, to the amusement of the whole village, the children learnt a Tamil version of "Three Blind Mice," which will no doubt become a popular ballad in this part of the country. There was no difficulty in switching off the children from "Three Blind Mice" to a song set to a simple

folk tune giving an epitome of the life of Christ. The village folk appreciated both of them.

Anti-God Movement

These are days of awakening in India, when young people are thinking of the needs of their country and of the evils that oppress her and when many are looking forward to a new day of progress and liberty. These aspirations are sadly damped when they think of the widespread political corruption to which Mahatma Gandhi has recently drawn attention. Many of them therefore are eager to find a dynamic which will help to create strength and integrity of character, and new conditions of life in which both the poor and the rich will work together for human betterment. Though we in Erode are in the centre of the Anti-God Movement of South India, we have recently had many evidences that there was never a time when people were more eagerly searching for the source of this new spiritual dynamic. Many of them have seen such a spiritual power in the Gospel of Christ as it has led the oppressed and downtrodden to a better life and they are turning to study it to-day. It is in such an atmosphere of hope and aspiration that all evangelistic efforts become of great significance to-day. There is no middle-class movement in the Erode district yet, but there are currents of thought and aspiration in the life of youth flowing towards the figure of the great Redeemer of Life which will mean much in the future.

A Call to Prayer

Let us pray for Britain and India :

1. That God will bring to fruition all that has been good in our country's dealings with India, and will pardon and overrule all that we have done amiss.
2. That all faults of temper, whether in Britain or India, may be forgiven; and that they may not be allowed to blind our peoples to the genuine good-will which each feels for the other.
3. That the different elements in Indian life may be brought together; and that there may be a growing sense of national unity among her people.
4. That those in whose hands the direction of policy will be placed, both in the Provinces and at the Centre, may use their new powers for the well-being of all classes in India.
5. That the Viceroy and Governors of Provinces, and all upon whom, during the period of transition, great responsibilities will lie, may have a single eye to India's welfare and a sensitive regard for her national honour.
6. That in all the changes that are taking place in India the Christian forces may become an ever greater influence for good.
7. That Christian people in this country may do their utmost by prayer, by gifts, and by personal service, to bring strength to the Church in India, as it faces its great tasks.

A Temple in Savage Island

Four New Churches in Five Years!

By HAROLD TAYLOR, of Niué.

IT must be unusual for an island with only twelve villages to have four new churches erected in a period of five years, yet that is what has happened in this little coral island of Niué (Savage Island).

The last one to be completed is the largest we have, and it represents a tremendous amount of sacrifice and labour on the part of the people who, but a century ago, were absolute savages who murdered those who attempted to preach the Gospel.

It was in 1849 that Paulo, a devoted Christian from the recently evangelised Samoa, came and settled in Niué, or Savage Island as it was then known, and commenced his great work in the village of Mutalau. October the 26th of each year is now celebrated as Paulo's day, and it was on that date in 1934 that the great new church in Mutalau was officially opened before a great crowd of Niuéans, and practically all the Europeans on the island.

Apart from the corrugated iron for the roof, cement for the floor, and twenty-seven pairs of doors and windows, the whole of



Interior of the Mutalau Church.

the materials were prepared by the Mutalau villagers. Coral was cut and carted to the village, and twenty large kilns of lime burnt; sand and loose coral were carted for building the walls; big timbers were cut and adzed



Mutalau people working on the new Church.

down in the bush, and then carried on the backs of the Niuéans to the site; hundreds of wide planks cut and carted in the same way.

Though Niué is a coral island, the long sandy beaches beloved by the writers of coral island stories are non-existent, and it was no mean task to find and carry all the sand required from the reef, up the cliffs, and through the bush to the village.

Without any outside assistance, these villagers started on the actual construction of their new church, making forms with the planks and building up walls twenty inches thick and fourteen feet high, of coral, lime and sand. The dimensions of the

church are a hundred and twenty feet long by thirty feet wide, but, in addition, they have constructed a wide veranda all round the building, so the full measurements are nearly a hundred and forty feet by sixty feet.

With the expenditure of a great amount of time and labour, the planks used for building forms were later adzed down and used to construct the only church ceiling on the island. This was no mean task for unskilled labour, for it has an extent of about 3,600 square feet. The church, complete with seats for over five hundred people, all made from bush timber, and a fine pulpit,

was completed in a hundred and thirty-five working days, counting the felling and adzing of timber, manufacture of lime, and collection of all other materials. No charge has been made for any labour, nor for anything that the island could supply, but unfortunately cement, doors, windows and roofing had to be purchased at a cost of about £350. Even in this matter the village has shown a most praiseworthy self-reliance, for they have made no appeal to the L. M. S. for assistance from the Mission funds.

Thatching for the roof would have saved a large amount of money, but on an island without springs, streams or ponds, rain-water is far too valuable to permit it to run to waste from thatch, so corrugated iron, ugly as it is, had to be used, so that the rain-water could be run off into the cement tanks which are the only pure water supply.



INDIAN ART. "To whom shall we make our offering."

(By courtesy of the artist, M. Bireswas Sen.)

ST. DAVID'S DAY, 1835

By EDWARD SHILLITO, M.A.

"No wild beast now prowls round the infant camp :

We have built wall and sleep in city safe :
But if some earthquake try the towers that
laugh

To think they once saw lions rule outside,
And man stand out again, pale, resolute,
Prepared to die—which means alive at last ?"

BROWNING.

I

ON St. David's Day, March 1st, 1835, the Queen of Madagascar held a vast assembly of her people. A decree was pronounced with every device known to her, whereby the enemies of her realm could be made to tremble. These enemies were the praying folk who had listened to the word of the Christian missionaries. Against them all the force of the State was directed. They were called upon to accuse themselves and confess their treachery against the gods and the customs of their nation. On that day a persecution began which did not end till the Queen's death in 1861. The infant Church of Madagascar on that day entered into the belt of fire. We remember it with pride and thanksgiving, but for those who stood on the great plain and heard the decree it was a day of testing. Some made decisions that day which meant death to them. Others were to go into solitary hiding-places. For the Church of Madagascar it was a baptism of blood.

II

There is something curiously familiar in the story. It is not of Tananarive only we think ; but of the plain of Dura in Babylon where Nebuchadnezzar made a golden image, and commanded that all men should bow down to it. We think, too, of the early Christians in Smyrna or Ephesus, bidden to burn incense to the Emperor, and prepared to die rather than to do this thing. We think of the martyrs in every age, who endured a great fight of afflictions. Nor do we forget that in these times, also, there are Christian men ready to make the same answer to the same claim. They are not prepared to render unto Cæsar the things that are God's.

III

The Queen of Madagascar did not seek to suppress the Church because she was troubled

about any spiritual beliefs her people might receive, except so far as these threatened the customs of her land. She distrusted the Christians, because she knew, as it was said of old, that the men who had turned the world upside down were come to her land also, and she thought, and thought rightly, that they would do something like that in Madagascar. The Christian religion does not come to coerce men ; the changes which it works are wrought by the "things deem'd weak subverting worldly strong,"

but it *does* work changes. And the Queen instinctively knew that a new Kingdom had been established with new powers and new standards. She knew that there must follow strange revolutions in the ways of her people, and fiercely she fought for the old order.

IV

Wherever there has been persecution in the Mission field this same motive can be found at work. The missionaries have always to face the suspicions of nationalism in its crude and narrow form. If the missionaries were content to teach the Malagasy how to read and to write, how to pursue crafts such as printing or soap-making, it was well. But they were given to meetings for prayer. They spoke of other powers, of one Jehovah, of one Jesus. What place had these kings, for she thought there were two, in her State ? If they were kings, where was her authority ? Could there be more than one throne in her island ?

V

It is not an answer to say that Christianity can be accepted into a land and nothing happen in the social life of its people. There is every reason why the Church should renounce all trust in coercion ; it cannot fight either in Madagascar or in any land with the weapons of the flesh. But it would be a betrayal of all that is trusted to it if it were to declare that it would not make any difference to customs or worship which are opposed to the will of God. The Malagasy who accused themselves—and who are we to condemn them ?—were yielding to the deadly enemy of the Church of Christ. The Malagasy who withstood the Queen, however little they were conscious of all that

hung upon their decision, were vindicating the honour of Christ. There come hours in which the Christian people must decide between Cæsar or Christ. And in that island also a noble army of martyrs, who did withstand Cæsar, praise God.

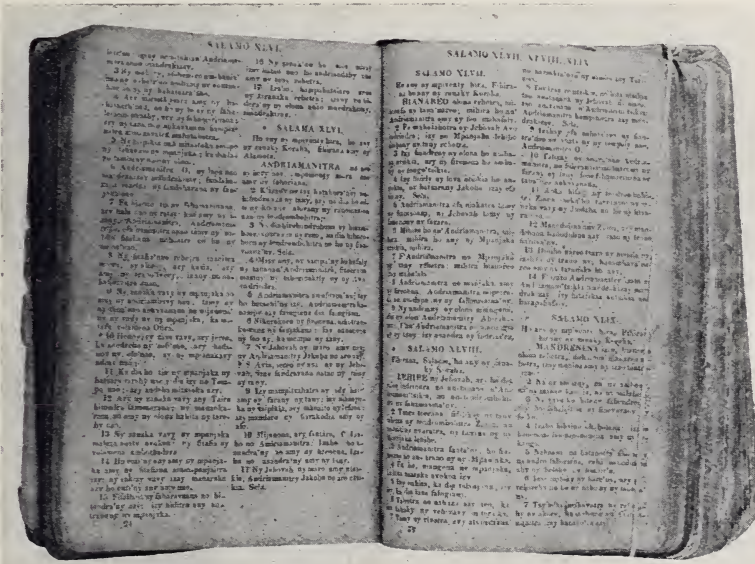
VI

When the Malagasy Christians of noble birth were burned at the stake at Faravohitra, "it seemed as if God wished to give them new hope and courage, for a beautiful rainbow appeared in the sky with three lovely arches, and the end of one seemed to rest on the stakes to which the martyrs were fastened." This was in 1849; to-day there is a Church of Christ on the site where the martyrs went forth so gladly that all who

beheld them were astonished. The Church in Madagascar was baptised into the death of Christ, and out of its dying Christ arose.

VII

We celebrate St. David's Day, 1835, with deep thanksgiving. But we cannot recall it without enquiring where these Christians found strength during the years in which they were left without their missionaries, and exposed to all the powers of the State. They endured not for a day but for twenty-six years. They did not simply hold their own, they grew in numbers, and were a stronger Church in 1861 than in 1835. What is the secret? They went into hiding with the Bible in their own tongue. The Martyr Church had its Book.



One of the Malagasy Bibles buried for safety during the persecution. Psalm 46, which brought strength to Cromwell, Luther, Carlile, Wesley and countless others striving with the powers of darkness, was also a favourite source of cheer among the fugitives in Madagascar.

Speakers at Swanwick

THE Annual L.M.S. Summer Conference will be held at Swanwick from August 10th to 16th. The subject this year will be "Some African Problems." The list of speakers will include Miss Mabel Shaw, O.B.E., of Mbereshi; Rev. H. J. Barnes, of Mpolokoso; Mr. H. S. Keigwin, who was a magistrate and First Director of Native Development and Director of Education in Sierra Leone and Rhodesia; Mr. D. C. Highton, M.A. (Chairman of the Southern Committee of the L.M.S.); Rev. A. M.

Chirgwin, and Rev. T. Cocker Brown. The Rev. Norman Goodall will give a series of devotional addresses. There will be the usual group discussions and times for recreation and games, and every opportunity will be provided to give help to those who work for the L.M.S. in the churches. Will you look for copies of the programme and registration form in your church, and if you do not find them, write direct to me at Livingstone House, Broadway, S.W.1.

JOYCE RUTHERFORD.

“The Best Possible Treatment in the Kindest Possible Way”

By T. HOWARD SOMERVELL, M.A., F.R.C.S.

THIS is the slogan of Neyyoor Hospital, and though it is a hard motto to live up to, it is the only one for a Christian hospital. For we are treating our patients in the name of God—and what can be good enough save the *best*? And we are treating them in the name of God Who is Love; so nothing should be done save in the kindest possible way.

Now these two ideals take a lot of doing. In the first place, we have got to see that the staff (which means ourselves, besides the one hundred and fifty others in the South Travancore Medical Mission) is up-to-date in knowledge and method, and to keep informed of the latest and best of the advances in medicine and surgery. Our equipment, which cannot be very costly (or the overdraft will go up higher even than it is now) must at least be adequate to meet the demands of a one-hundred-and-seventy-five-bed hospital where any and every variety of case may have to be dealt with. Fortunately for our patients the climate here is equable and we have no trouble in keeping the patients warm, so a large assortment of bedclothes is not essential; in fact a grass mat and a pillow with a large thick sheet are all that is really required except at the coldest time of year.

But we have got to be ready for any emergency, and ready to do the best that can be done for it; and that means a high standard of nursing and the power of getting a move on when required. Kipling uttered a cry of despair at the impossibility of hustling the East. But I wish Kipling could have a look at Neyyoor on a really full operating day. If he knows anything about surgery he would see that the doing of gastro-enterostomy at three cases to the hour means a good deal of quick work on the part of the East—for when operations are done every member of our theatre staff except the operating surgeon himself is an Indian, and very often the Indian doctors do operations, assisted entirely by Indians, and do them at a rate and with a skill that compare favourably with many a London surgeon. When I was at home last year I visited several modern and beautifully-equipped hospitals, and it was indeed sad to see the wonderful equipment all installed there and hardly ever used, while the same apparatus if it were in Neyyoor would be in constant requisition. At one hospital of exactly the same size as Neyyoor Hospital, I was informed with pride that it had “only cost £1,000 a bed to build and equip.” I roughly worked out the cost of Neyyoor, and found

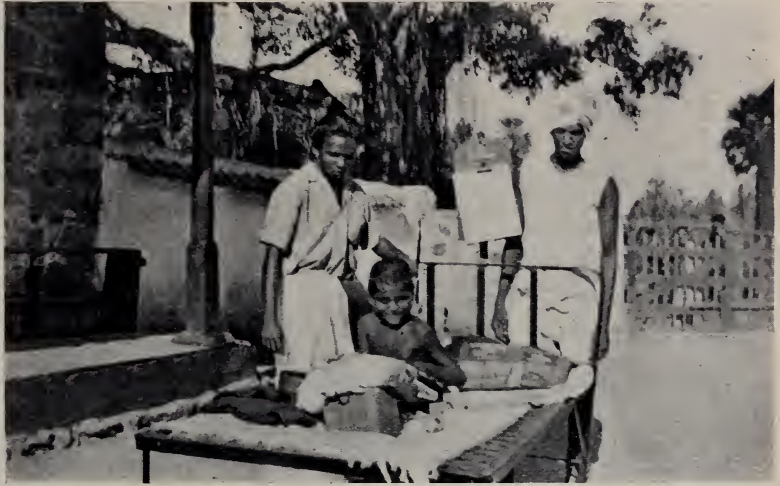
it considerably less than £50 a bed! “That’s not giving your best to your patients,” you will say. No, it is not; but it is giving the best that circumstances will allow us to give. As the photograph will show, Neyyoor wards are not impressive; people who know the amount of work we do there are impressed, when they see the hospital, only with the simplicity and unimpressiveness of our arrangements. Yet with the simple



Neyyoor wards are not impressive.

buildings and beds that we have got we are able to bring life and health to thousands of patients every year, though not perhaps with the certainty and efficiency that we might have if our equipment was on a grander scale.

On the left of the picture are four of our male nurses, splendid chaps some of them, who are really good and capable at their work, and show a real spirit of practical Christianity. In front of them is a bit of a



Nurse, patient and coolie. The boy had an old fracture of leg horribly maltreated by a village medicine-man, but slowly getting better at Neyoor.

bed, with mat and blanket, and a few patients with their attendant relations are on the right side of the picture. It was Christmas when the photograph was taken, and the usually business-like table of bottles and dressings is decorated instead with plants. On Christmas Day the patients all have a feast, and some members of our staff may be seen at that time distributing food and coffee round the wards. We all join in this, doctors, nurses, coolies and all; but the doctors' work on this occasion consists largely of limiting the supplies that patients with weak digestions are allowed to have; and sometimes a bit of treatment is required "the morning after the night before." But the patients enjoy it, and that's the chief thing at Christmas-time.

That brings us to the second part of our slogan: that our treatment must be given in the kindest possible way. That means, in this land of cruelty, where even properly qualified doctors so often fail to give anæsthetics when they are really required, that we must look out all the time for the saving of pain and distress. Often the timely administration of chloroform or morphia will make all the difference to a patient's peace of mind when he or she is feeling desperate, and when a non-Christian hospital

would probably allow them to suffer unalleviated pain. But more important far is the general principle of treating everyone with a real sympathy, love, and compassion.

We rejoice to know that some members of our hospital staff do really treat their patients with love and sympathy, and look after them with real care. It is very hard, when pressed upon by crowds on every side, to preserve one's patience, and I know that I often let God down very badly in this way; but, patient or impatient, I thank God I have never yet lost my love of humanity; and it is our keenest and greatest desire that all the patients who come to us should see something of the love of God in the way they are treated in our hospital. "The kindest possible way" means that one has to be constantly on the watch, not only for oneself but for a staff of many scores of others besides, to see in what ways we can show more and ever more kindness to our patients. How imperfectly we do it God alone knows; I am sure some of you people would do it far better. Well—why don't you? And if you can't come out here yourself you can at least help us by your constant and earnest prayers to give more and more truly as time goes on "the best possible treatment in the kindest possible way."

SOCIAL EVENINGS FOR YOUNG PEOPLE

The last of the present series of Young People's Evenings at Livingstone House will be held on Thursday, March 21st, from 6-7.30, when Mr. W. A. Levett, of Beru, will speak on "Life in the Gilbert Islands." Buffet tea will be served from 6-6.30, and Mr. J. H. Heal will give a song recital from 6.30-7. All young people are cordially invited.

Boys Dare Death in the Plague

Extract from a Letter from LEONARD M. WILLIAMS, M.A., B.D.
(Imerimandroso, Madagascar).

WE have passed through a gruelling and sad time during the last few days. Two tutors interrupted our breakfast one morning with disturbing news. The hostel boys suspected that a fellow-student was suffering from *une maladie contagieuse*. We know the specially sinister sound of that phrase out here; it spells plague. It appears that during the night Rahomana had developed a high temperature and a bad cough. The boys became uneasy, and asked him if he had a swelling in the groin—no, he hadn't. They were not satisfied, however, and sent word of their suspicions to me.

Bubonic plague!

While we were waiting for the doctor, the boys talked gleefully at the prospect of missing exams. (shades of my own student days!), but later they changed their tune. When the doctor came he donned special overalls, a sort of gas-mask and dark glasses. It looked ominous. He made an examination, took a blood-test, returned to the government hospital to inspect it under a microscope, and was back in half an hour with the dreaded news—bubonic plague! Rahomana had known all the time—a strange feature of the Malagasy mentality, the way they deceive their best friends when they know they have plague.

When our fears were confirmed there were a hundred-and-one arrangements to make, naturally. The eighteen men who had slept in the Kilasimandry were isolated in our hospital. One great trial was that I was forbidden to do anything but give instructions; the doctor was taking no chances with regard to me. He came six times during the day, and though I can't remember the circumstances of each visit, two I shan't soon forget. One was when, in a desperate attempt to save Rahomana's life, the doctor brought a new serum. We grew quite hopeful as he prepared the injection and put on his mask. But the serum was never used; Rahomana was already raving, and beyond help. The end came at 5.30 p.m., and we buried the lad in the special plague-cemetery at 9.30 the next morning.

The thought that remains with me is that Rahomana was out on the King's

business when he contracted the disease. He went to Tsaronena the previous Sunday, a village which had only recently been declared free of plague, and, we assume, was bitten there by germ-carrying fleas. It only serves to show how these lads carry their lives in their hands when they go to the surrounding churches every week-end.

Eighteen heroes

But those eighteen Kilasimandry boys were heroes. I get a thrill every time I think about them. As there were Preparatory Class boys among them, their ages varied from fifteen to twenty-four. When we went to bury Rahomana, more than one of them shed tears. They were wondering whose turn it would be next, because the doctor had made them do nearly everything for their dead chum. It was they who carried him from the hostel to the mortuary. The doctor now asked for four of them to envelop the corpse, and four immediately began to get into overalls, masks and dark glasses. I remarked on their small stature, and one explained, "We have volunteered because we are the youngest and have less responsibilities than the rest." I make no apology for the lump that came into my throat. Later, looking for all the world like a quartette of the Klu Klux Klan as they carried the body to the grave, they made a grim spectacle; but a great pride surged up in me. Every one of them was scared to death—they simply wallowed in disinfectant after the interment; but they were as worthy of the V.C. as any man who ever went over the top. It was a real illustration of "two o'clock in the morning courage." I found out later that they couldn't have done it if they hadn't been reading their New Testaments most of the previous night.

Until the five-day period for the incubation of bubonic plague was over we were all anxious. But when the fifth day arrived without incident, and the sixth, and the seventh, and the eighth, the sense of strain relaxed and we all felt much happier. We seemed to have walked out of a great darkness into light.

The Death of a Chief

By HAROLD BARNES, of Mpolokoso, Northern Rhodesia.

OUR Chief Mpolokoso died recently. His strength had been failing for some time. He was the chief of the Bemba tribe in this part of the country, and his village is the big one adjoining our station. There is no bigger event in the life of a Central African Tribe than the passing on into the spirit realm (in which they firmly believe) of a chief. The air was pregnant with evil and mischief, and one had the sort of feeling that anything might happen. Undescribable things, of course, used to happen up to about a quarter of a century ago, and undoubtedly much still takes place of which we are unaware. The

posted a few reliable men at the entrance to and also at equal distances round the stockade. A message was at once sent off to the paramount Bemba Chief. Meanwhile all work stopped and the news spread through the villages like a forest fire. People started to come in from all parts. Going to the Chief's house a little later I found mush and relish being brought by the women and placed on the veranda. On asking why it was put there, I was told that it was "given to the Chief," but found that it was in reality for those people who were coming in from other villages to mourn. They had a right thus to be fed.



Photo by]

Mpolokoso, a Bemba chief.

[A. M. C.

African guards his tribal rites and customs very jealously.

The Chief's messenger rushed to tell me that Mpolokoso was dead. He was shaking with fear. The evangelists and I hastily left school and went to the village. Fortunately, not many people were yet aware of what had happened. Having ascertained that death had taken place, I called all the people of the village together (there must have been about 1,200 in the village at the time) and told them of their chief's death, and exhorted them to behave soberly, as became those who were children of the Great Chief, Jesus Christ. After the short prayer which followed there was an ominous silence, and then there was a rush at the Chief's stockade by some of the women who wanted to start wailing. This would have been the signal for an enacting of all the old repulsive customs. So we

In the evening we gathered for a service of remembrance in the Chief's compound, and indeed every day, both morning and evening, until the chief was carried out of the village. I was told that nothing could be done until word came from the paramount Chief.

Our carpenter said to me, "You know, Bwana, it is a matter for amazement that the people are not doing bad things. In the days gone by you would not have found us all in the village as you do now; we should have run away to the forest to hide for fear of being caught and sacrificed to the dead Chief." Three days afterwards our sub-chief was sent by the paramount Chief to make arrangements for the safe carriage of Mpolokoso to the burial ground of the Bemba chiefs—a sacred spot about a hundred and fifty miles from here.

Two days later just before sunrise, there was

the unmistakable sound of wailing and shouting. At last a hole had been made in the back of the Chief's hut (he must not be taken through the doorway) and they passed his body through the opening made, and were at last on the way. In the days not long past such a journey through hostile country would have been attended by much disturbance

and bloodshed. To the amazement of all, Mpolokoso made his last journey on earth without trouble or bloodshed. For long afterwards fervent thanks were given by our Christians that everything had been carried through in peace. "There is one thing that has made the difference," they said, "and that is Christianity."

Saving the Children of China

By ANNA L. CHRISTIANSEN.

AT Tsangchow in North China we had cherished for years a desire for a baby welfare centre.

The dream came true when a friend in England found the money and Nurse Hu of the Tsangchow hospital was set aside for this special service.

The mothers of Tsangchow gave Nurse Hu black looks of suspicion during the first three months of her efforts. Then a poor soul who was glad of *any* help accepted her aid. In the second three months the nurse had eight babies to attend to, and in the last six months of the year she brought over forty infants into the world. Behind those rising figures is a significant story of a hard battle between new ideas and old habits.

To-day Miss Hu is greeted everywhere with smiles of welcome.

A few years ago, when talking to a village woman (who had been brought to the hospital after the midwife had "done her worst")

about better methods that were necessary and possible for herself and children she damped my ardour somewhat by replying, "Your method is a very dangerous one." She had seen me bath the baby!

The day they gathered together for the accompanying photograph was a red-letter day for us. The happy-looking mothers and babies, and happier "us," more or less show in the picture.

Miss Hu had much to do with the bright new clothes and clean babies. It was a great joy that day to see how all the mothers appreciated and depended on her.

The first lady in the district (the magistrate's wife) was there sitting side by side with the poorest peasant woman, all absorbed in one common theme—"Baby."

The newly-appointed pastor to the city church said to me a few weeks ago, "that city clinic is the best bit of work the hospital has done outside yet."



The mothers of Tsangchow rally at the clinic and give thanks.

Our Month of Harvest!

HOME SECRETARY'S NOTES

THE closing month of the financial year must always bring a challenge to L.M.S. workers. For this is the month in which we gather the harvest of the whole year's work. It is true we cannot command the weather in which the growing crop has been ripening, but seed-sowing, tilling and gathering are ours. Without seed-sowing there can be no growing crop; without tilling there is small chance for ripening corn, and without the toil of harvest there can be no gathered grain. All this labour represents our human share of a great spiritual process through which the Word of redemption goes out to the world of men. The test of our effective partnership in a divine enterprise comes in this month of financial harvest. It is our part to see that the harvest field is clean when the crop has been gathered in, for the parts that are left ungleaned may make all the difference to reckoning of the year and the safety of the future. When the month is over we ought to be able to say "All is safely gathered in."

* * * *

Good harvesting is a part of the preparation for next year's yield. No good farmer lives in the present alone. From his warfare "there is no discharge." The spiritual needs of men are not spasmodic but constant. The processes of the earth, reminders to us of the divine law, go steadily forward. They are for ever being given that they may unfaillingly be used. Where there have been fundamental omissions no special efforts may make up the loss, but such efforts are both in place and helpful where the good groundwork has been done. In March we cannot overtake the work that should have marked the earlier months, but special care may increase the volume of the harvest. It is needful to gather a heavy crop! Our fellow-workers in the churches can help to send in to us welcome stores of golden sheaves so that we can together rejoice as we make a good report to the Lord of the harvest. In our missionary alchemy there is a great spiritual transmutation and the harvest of finance in the Churches becomes, through the missionaries and their fellow-workers, the bread of life to the hungry of the world.

* * * *

This is the wonder of our work together as groups of Christian people. It is a

miracle that never fails. Our material gifts become part of the great spiritual power by which men, women and children are nurtured into eternal life. Preachers of the Gospel, missionary collectors, secretaries and treasurers are all fulfilling their part, like Andrew of old, in the miracle by which, at the hands of our Master, the multitude is fed. Every missionary worker, especially those who are prone to defeatism or despair, may find occasion for renewed effort in this glorious truth. Such a renewal is called for in this vital month. The few shillings or pounds more that you have hoped for but which have not yet come, may make all the difference to the future of L.M.S. service. An extra effort that comes from this spiritual renewal is not a stunt, it is a fulfilment of duty to which we are all called in the month of missionary harvest. In the old days of harvest all the able-bodied of the countryside were found in the fields—men, women and children. A picture was there provided which the Churches of to-day may well bear in mind.

* * * *

All this leads up to the actual situation which the Society is facing in matters financial. At the end of January, with considerably more than half of the income for the year still to reach us, the advance for the same period was less than £500 above last year. The task before us is a heavy one, but it is not beyond our capacity. Some seven thousand pounds of increase needs still to be found if the budget figure for home income is to be secured. Each church can take its share of this and do something to make the home work for the year a success. Will Auxiliary treasurers please give their expert attention to this matter and play their part by reminding the churches within their areas of the seriousness of our situation? Much more than mere finance is at stake; it is a matter of life and spiritual health, at home and in the Mission field. If at the end of March all of us who are concerned in this service of God can look around our special range of responsibility and honestly say we have done our best, then with a clear conscience and a trustful heart we can leave it to God. It is His work and we are His workers, that is the glory and the joy of it all. N. B.

The Outlook

Honours for Mr. Hatch

WE warmly congratulate the Rev. W. J. Hatch, of Salem, South India, on receiving the award of the Kaiser-I-Hind Medal (Silver) with a message of a complimentary character from the Governor of Madras.

Mr. and Mrs. Hatch have both done remarkable work among their Indian friends, including the professional criminals and lepers to whose needs they have ministered.

Our Artists

Two men who have served the Society worthily as artists have recently passed away. David Wilson, the cartoonist, was a big, jovial Irishman, whose visits to the editorial office, like his line drawings in *News from Afar* and on the covers of the popular reports, were invigorating events.

Wal Paget did some of the finest line drawings imaginable. They were so minutely careful and close packed with detail that it was difficult to do justice to them in the reproduction. Some of his last and best work is to be found in "If I lived in China," and the first months of last year's *News from Afar*. He could not complete the illustrations to the serial story—his right hand lost its cunning, and he is now gone beyond our sight. His was a memorable figure. The picture of Sherlock Holmes, in Conan Doyle's stories, was taken from Wal Paget by his brother, who found in his keen ascetic features just the model he needed. His work, too, will be a model to many in the future.

The Senior Veteran

Congratulations to William E. Cousins, M.A., who was ninety-five on February 21st. A native of Abingdon, Mr. Cousins went out to Madagascar from Castle Street Chapel, Reading, in 1862, at the end of the long persecution, to assist the ingathering and oversight of the rapidly increasing Christian congregations. The record of his great labours in Tananarive as pastor, and as

editor of the highly important revision of the vernacular Bible, completed in 1888, cannot be attempted here—it is part of the history of the Church in the great African island.

In 1895 the University of Oxford conferred upon Mr. Cousins the honorary degree of M.A. Recently Mr. Cousins has corrected the proofs of the booklet *The Martyr Church and its Book*, in which Messrs. Patten and Shillito have recalled the stirring events of 1835 when



NINETY-FIVE.

Rev. W. E. Cousins, M.A., at home in Oxford.

Queen Ranavalona first began those harryings of the converts which resulted in their ultimate growth in strength and numbers.

The Cousins family has a large and honourable share in our Society's history. The late George Cousins, also of Madagascar, was a younger brother of the subject of these notes, and the two families have carried on the noble tradition of Christian service in the Mission field and elsewhere.

Better Homes for Africans

By MURIEL COOKE, Tiger Kloof.

EDUCATION for African girls is in its infancy, and higher education at present a privilege of the very few. One of the most encouraging points as one views the present stage of development as a whole is the prominence and attention given to subjects connected with home-making.

At Tiger Kloof, after passing Standard VI, the girls have the choice of four distinct courses: (1) Teacher training; (2) Secondary school; (3) Spinning and weaving; (4) Industrial, comprising domestic science and needlework. Approximately the number of students taking the first two (academic courses) correspond to the numbers taking the last two (craft courses), so maintaining a good balance in the school. Each course occupies three years, and the fee is £13 14s. yearly, which includes board, uniform, medical attention and sports fee. Domestic science and needlework instruction are given in the academic courses; quite a high standard is required for examination purposes.

A working model

The Industrial School has four well-equipped craft rooms: a cookery room containing both coal and paraffin cooking stoves and equipment for fourteen students; a laundry containing a boiler, wooden washing tubs, etc.; two good-sized, airy, light, needlework rooms, supplied with long tables and up-to-date treadle and hand sewing machines. Housewifery is taught and practised in the Mission House occupied by the women teachers. This is a bungalow consisting of two sitting-rooms, five bedrooms, kitchen, etc. The industrial girls entirely run this house, and do the cleaning, laundry work, preparation, laying and serving of meals. Personal and community hygiene are taught and emphasised throughout the course and school life. This is one of the most valuable sides of the work, the correcting of bad personal habits and the

adopting of good habits because of enlightened understanding. An example is the usual habit of the African girl to sleep with her head buried beneath the blankets; most of the girls cure themselves of this habit during school life. The girls are taught the way to preserve their own personal health and to consider the welfare of others. A thorough understanding of the simple rules of hygiene in the homes of the Bantu would go far to prevent diseases such as lung-trouble, rheumatism, etc., to which only too often there is a grave tendency. Special teaching is given in First Aid, Home Nursing and Invalid Cookery. Unfortunately mothercraft as taught in English elementary schools is not possible owing to native customs. Food values and simple diets are studied with interest, unfamiliar foods tasted, sometimes appreciated, other times meeting with disapproval—as, for example, lettuce, which most of the girls seem to find most unpalatable. Outside cookery is part of the curriculum. A four-way fireplace was constructed so that a fire can be built in a sheltered corner whichever way the wind is blowing. In the picture is a Dutch oven in the process of construction. Eight second-year girls made this one term, using unburnt bricks, hoops of iron bands and clay. The girls came from different parts of the country, and each contributed her own ideas. The finished oven was quite ingenious and much



The Dutch oven.

appreciated by the inspectress. A fire is made inside the oven and allowed to burn for some hours; when required for cooking the fire is raked out and the bread, etc., put into the oven.

The needlework course gives instruction in drafting, cutting out and making of garments. The industrial girls make all the school uniforms, which gives them sufficient practice to gain skill and speed. The girls are very interested in design and colour, and much thought is expended on the creation of hand-made garments, such as babies' frocks and underclothing. Excellent machine work is done on shirts, etc. Different forms of handwork are taught during the three years: basketry, knitting, crocheting, and the making of home-made utensils from paraffin tins, e.g., dust pans, graters, cake and patty tins, candlesticks, etc.

The use of leisure

Examinations are conducted by the Cape Education Department each year, through two inspectresses, one for Domestic Science and one for Needlework. Each student has a practical exam. in each branch of the subjects, and third-year students also have a theoretical exam. The visits of the inspectresses are eagerly looked for by the students, and the keen interest often shown in the work has been a real impetus to the school.

At present the curriculum of the industrial student is not overcrowded; as a result she has the time and energy to spend on hobbies and social activities in school life. The importance of this cannot be over-empha-

sised. One of the chief needs of the African girl is to know how to use her leisure wisely. When she leaves school and goes back to her home there are often hours a day when she is left to her own devices. Wayfaring (Native Girl Guides) is one of the ways that Tiger Kloof is trying to meet this need. The industrial girl with her knowledge of crafts should be, and in many cases is, an invaluable help in Wayfarer work in far distant places. The educational value of learning to organise and "to take the lead" through assisting with boarding department duties, games, choirs, debates, etc., is inestimable. In passing, it may be interesting to note that one of the debates last year was on "Fashion is a form of slavery." The motion was carried!

What becomes of them?

What happens to industrial girls when they leave Tiger Kloof? About six pass out each year. Often one goes home and is married straightaway. A second may be employed in teaching, usually an infant class plus the needlework and hand-work throughout the school. A third may go to Johannesburg or to Lovedale to train for nursing. A fourth may go into service. A fifth will go home to help her mother; and a sixth may pass on to the Teachers' Training School and take an academic course. Wherever they go they carry a great affection for their old school, its Christian ideals and training. These Christ-consecrated girls have been passing out of Tiger Kloof for eighteen years. Who can estimate the power of His influence through them?

Work at Home for the L.M.S.

It has been suggested to me that there are groups of people in the churches who would be willing to do work for the L.M.S. if only they could find something that would really be of service to the Society. Within the last few months we have sent out parcels of sewing from the Loan Department to branches of the Women's Auxiliary and the Girls' Auxiliary, with most satisfactory and delightful results—one Women's Meeting was able to repair costumes and make Indian saris and Chinese suits. When they came back to the Mission House we wondered why we have never asked churches to help with this work before.

The L.M.S. has now a very big Loan Department, and a good deal of money is spent in mending and laundry. If there is a Working Party in your church that would like to spend an evening helping the L.M.S., we will send you a parcel with full instructions, and we can assure you that your work will be received here with very much gratitude. Further inquiries to be made to: Joyce Rutherford, Livingstone House.

Wants Department

Grateful acknowledgment to a Cheltenham friend for three bags for Biblewomen.

Urgent needs are for a Lantern for evangelistic work, with Slides of Life of Christ, the Last Supper, the Lost Coin, Lives of David, Moses and Abraham; Portable Typewriter, Gramophone, Sunday School Coloured Picture Rolls, Books of Scout Stories for Boys, Boys' Shirts; a set of Children's Encyclopædia; Small Toys and gifts suitable for village children; Wayside Posters; Stocking-vests, Bandages of all sorts and other Hospital requirements.

The leaflets "The Helping Hand," "How to Send Parcels Abroad" and "Literature Wanted for Missionaries" will be sent free on receipt of a postcard.

There are many requests for "The Manchester Guardian Weekly," "Strand," "Review of Reviews," "Children's Newspaper," etc.

Communications to Miss New, Hon. Secretary, Wants Department, Livingstone House, 42, Broadway, London, S.W.1.

A Candle Sermon

By ERNEST DUGMORE, B.A., Johannesburg.

"G A re na ntlo e re ka kopanelang mo go eona, Moruti"—which, being interpreted, means, "We have no room in which we can meet, Minister."

The words were spoken by Jacob Lebogang, the man in charge of the spiritual welfare of the Bechuana men working in the "Simmer & Jack" Compound, Johannesburg. In the gathering gloom I could distinguish the forms of a number of Africans, and as they came into the circle of light cast by my lamps I recognised several Christians.

"Why, what has happened to the room in which we met last month?"

"Oh, it has been turned into a dormitory, and there are men sleeping in it now."

"Well, what shall we do?"

"We can do nothing to-night. You had better see the new Compound Manager and ask him to give us another room."

A week later I was in his office.

"Good afternoon. This will serve as an introduction," I said, handing him a letter from the "Native Recruiting Corporation, Ltd."

After reading the letter the manager returned it with the words, "I am glad to meet you, Mr. Dugmore. What can I do for you?"

"Can you give me a room to hold a service in to-morrow night?"

"I am sorry I cannot; I have more than 7,500 men in this compound and there is not a single vacant room. But no, wait a minute! You may have 'The Salvation Army Hut,' if it is not occupied."

Next night my assistant, Luka Setlang, and I met about twenty-five men in the room which had been put at our disposal.

"These are the names of the men who have to be baptised and received into the Church to-night," said Jacob, as he handed me a slip of paper with ten names written thereon.

The candidates occupied the front seat; they were all well-developed men from twenty-five to thirty years of age.

"Have you accepted the Lord Jesus Christ as your Saviour?"

"Yes," came the solemn response.

"Will you follow Him?"

"Yes."

"Will you try and lead others to Him?"

There was a pause. Realising that they did not know how to set about winning others for Christ, I took up two unlit candles which were lying on the table.

"See these candles?" I said, "that is what you were like before you accepted Christ; your soul was in darkness."

Then, taking up one candle, I applied a burning match to it and lit it.

"Now you are like this candle," I continued. "God lit your soul through the words spoken by some Christian."

Taking up the unlit candle, I said, "Your heathen friends are still like this candle—in darkness, without the light of God. You have received 'the light of life'; don't you wish to share it with your heathen friends?"

"We do," came the eager response.

"Then see what happens," I rejoined, as I slowly brought the two candles closer and closer to each other until the flame of the lighted candle touched the wick of the other and lit it also.

"You are the lighted candle of the Lord; if you speak to your heathen friends about the Saviour you have found you will light their souls also. Will you do so?"

"We will," came the joyful answer.

They then lined up and I baptised them, after which they were received into the Christian Church. Then in that dimly-lit room we partook of the Lord's Supper.

"What would be the outcome of the decisions made that night?" I asked myself. Would their homes be transformed? Would their wives and children follow the same Master?

But the hour was late and the men were tired as they had toiled all day in the heart of the earth.

"Robalang sentle," i.e., "Good night," and with hearty handshakes my assistant and I took our leave.

MADAGASCAR

the scene of one of the most cruel among modern persecutions of the Christian faith, celebrates during March the Centenary of its martyrs. A book written by the Revs. J. A. Patten and E. Shillito, entitled "**The Martyr Church**" (6d., postage 1d.), has been specially published to commemorate the centenary. It tells the story of this amazing episode in the history of the Church in a moving yet simple way. Those requiring information concerning the country and present-day life in Madagascar should read "**On the Road in Madagascar**" (2s. 6d. net, postage 3d.), a fascinating book by Rev. A. M. Chirgwin, or "**A Century of Adventure**," by Robert Griffith, for a wealth of fact regarding the land, its customs, people and faith (1s. net, postage 2½d.).

INDIA

a word full of meaning and found on everyone's lips to-day. Only those who possess the facts, and have some conception of Indian thought and custom, can hope to form an impartial judgment on present conditions. Read "**Back to India**," by C. M. and G. E. Phillips (1s. net, postage 1½d.), a book brim full of accurate reflections of Indian life to-day and containing a record of L.M.S. work in that great land. Another excellent background book is "**The Land and Life of India**," by Margaret Read (2s. net, postage 2½d.), and those desiring more knowledge of the Church in India should read "**Builders of the Indian Church**," by Stephen Neill (2s. net, postage 2½d.). Three pamphlets have been issued for informal study by groups; they are "**Politics and Missions in India**," "**The School and the Church**," "**Is Christianity the Religion for India?**" price 2d. each, postage ½d. For the Dramatic Society there is "**Captive**," by Mrs. J. R. McPhail, a vital representation of the life and tragedy of the High Caste Child Widow in India (8d. net, postage 1d.).

TRACTS FOR THE TIMES

the first four volumes in a new series of booklets giving in a vivid and concise way facts which face the Christian to-day. These Tracts are recommended to those who require material to place in the hands of young people, the indifferent and sceptical. "**Why Christian Missions?**" by E. H. Jeffs; "**Cæsar or Christ?**" by B. C. Plowright; "**Undying Flame**," by McEwan Lawson, and "**Are Missions Up-to-date?**" by A. Victor Murray, each 4d. net, postage ½d.

These books are obtainable from :—



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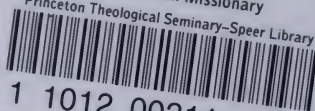
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